

DIVINE HEALING.

BY

Rev. W. B. Godbey

AUTHOR OF

“New Testament Commentaries,” “New Testament Translation,” “Footprints of Jesus in the Holy Land,” “Life of Jesus and the Apostles,” and a number of other books on Holiness.



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PUBLISHERS NOTES,

No one whose eyes have been opened by the Holy Spirit can help seeing that the trend of Christendom is from the supernatural to the natural, from the spiritual to the literal and material, and from the miraculous to that which can be understood by the finite mind. It is almost a ready response of the masses, on being asked about Divine Healing, "The day of miracles is past."

That a part of this statement is truth, we have to concede; not that God has changed or has another way of doing things, but because people have drifted so far from the "old paths" that they are unable to exercise this gift, I Cor. 12:9.

We are so glad that God laid the concern of writing this book on Dr. Godbey. The great number of books written on the various doctrines of the Word of God, by this able author, has sufficiently put him before the Christian public as a reliable expositor of the Holy Scriptures, to cause almost every one to desire a copy of this book. The thrilling teaching contained in it, without a doubt, will inspire the children of God, to trust Him for the healing of their bodies, and will prove a great blessing to all who may read it.

Buy it, loan it, give it, and scatter it among the people that they may share the blessings of the Great Physician.

Winfred R. Cox,

March 16, 1909.

CHAPTER I.

OUR OMNIPOTENT CHRIST.

When our Savior expired on the cross, instead of winging his flight to the bosom of a loving Father, He went down to hell. This is characterized by the fact that on the resurrection morn when he met the women in the garden, and they rushed to him falling at his feet, embracing Him, thinking that he had been to Heaven and come back, thus dropping down like an angel from bright glory, and would be gone in a moment, and hailing their auspicious opportunity to enjoy the exquisite felicity of the adoring adoration at his feet; He responds, "Abide not with me, for I have not yet ascended to my Father;" neither did he leave the world until forty days had elapsed; consequently, they had all that time to spend with Him, enjoying his delectable presence.

Thus having expired on the cross, as we learn from I Pet. 3:21 and from Paul, Eph. 4:8-10, He as we also find in the old copies of the Apostles' Creed, descended into hell, and as Paul says, "proclaimed" (not "preached" as the E. V. puts it) to the spirits in prison who were disappointed in the days of Noah, i. e., the wicked antedeluvians. The simple solution of the matter is, Satan and all his myrmidons believed that if they could kill him, his body, that it gave them the victory forever, as they were utterly destitute of the spiritual life, and consequently, have always been subject to great mistakes in the spiritual realm. Though they have vast intellectual

power, they are all spiritually dead.

When Satan fell from Heaven, Isa. 14:12, thus no longer the brilliant archangel Lucifer, shining with the splendor and glory probably unsurpassed by any of the brilliant archangels, even Gabriel and Michael, not only did his spiritual life eternally evanesce, but his glory departed never to return, and as a normal consequence, his name was changed from Lucifer, the great archangel, to Satan, the adversary, Rev. 12th. Ch. We see the inspired history of the war in Heaven which followed the revolt of Lucifer and resulted in the expulsion of Satan and all his adherents from the Celestial universe. We there learn that in his ejection out of Paradise that his tail drew one-third of the stars, i. e., his influence drew after him one-third of the angels. This was an immense number.

In my "Demonology," you will see one hundred and seventeen millions of glowing suns have already been discovered by astronomers. Our sun is attended by ten great planets of which Neptune is sixty times as large as this world, Uranus eighty times as large, Saturn eleven hundred times as large, and Jupiter fourteen hundred times the size of this earth. Hence, we see that even in our solar system, we have these great worlds, infinitely larger than the earth. Now when we consider the one hundred and seventeen millions of suns, attended by a vast retinue of worlds equal, in number, doubtless, to that which accompanies our sun, we reach the enormous array of one

billion one hundred and seventy millions of worlds which have been reached by telescopic observation. Dr. Dick, the celebrated Christian astronomer, an exceedingly godly disciple of our Lord, gave it as his humble and honest opinion that all of these one billion one hundred and seventy millions of worlds constitute only the suburbs of the creation. It is a well known fact, developed by astronomy, that these one hundred and seventeen millions of suns attended by their vast retinue of worlds are all evolving around some far off bright center which has been identified with Alcyone of the PLEIADES, which is the seven stars on which you have often looked, and this is by all believed to be the great world honored with the New Jerusalem, the capital of the celestial universe, containing the palace of the Almighty, encircled by the world of angels and archangels, eager to wing their flight to all parts of the universe responsive to the mandate of the omnipotent Jehovah.

When we thus consider the vastitude of the celestial universe and recognize the inspired record that one-third of them went off in this fatal apostasy of Lucifer, far back in the by-gone centuries, before this world leaped from the omnipotent fiat, responsive to the IPSI DIXIT of the Almighty; the normal conclusion, from the above statistics, forces on us the inevitable recognition of the countless millions thus caught in the dire apostasy of Lucifer, cast out of Heaven that have all become demons, devils, myrmidons, and constitute the

mighty army of hell, now waging an exterminate war with the saints and angels throughout this world.

When our glorious Christ, the moment he evacuated his body on the cross, 1 Pet. 3:18, instead of going up to Heaven to meet his Father, descended into hell; to herald his own victory on Calvary, won by His own heart's blood, he found them all shouting uproarously over the victory which they thought they had achieved on Calvary, thus walking in on them in the midst of their transcendent jubilee, he not only notifies them that his great victory has been won on Calvary, but that he is the winner, and they are the conquered foes, that the normal results of that transcendent victory is the stupendous fact that the whole world has been redeemed, and the pearly portals thrown wide open for the ingress of every human soul, and the gates of hell forever blocked against the damnation of a single son or daughter of Adam's lost race; consequently, as the natural result of the victory won on Calvary, there is no reason why a single human being in all the ages of probation on the earth should be lost, because Christ, by his vicarious death and suffering, actually met the violated law, paid its penalty and eternally satisfied it, leaving nothing for the vilest sinner to do but to utterly abandon himself to God and take Jesus for everything. And in that case, there is nothing left but an everlasting job on the shouting line, from the simple fact that our Christ is omnipotent, find-

ing no hard jobs and needing no help to do anything and everything He included in the stupendous work of the world's redemption. Therefore, the normal result of his paradoxical and transcendent work is the redemption of the whole world without a solitary exception; consequently, the man who makes his bed in hell fire is throughout the Bible denominated a fool from the simple fact that he cannot, to save his life, find a solitary reason for his own damnation, as our glorious omnipotent Christ has perfectly and eternally satisfied the violated law, not only by keeping it with infallible perfection all His earthly life as the representative of every human being, who under the disabilities of the fall is utterly incompetent to keep it, but he passively met the penalty of death in the capacity of our vicarious substitute, thus perfectly satisfying the law both actively and passively, rounding up the beautiful plan for the world's perfect redemption against which the most brilliant archangel can never offer the shadow of criticism.

Man is a trinity, consisting of spirit, soul, and body. The human spirit is the man proper. The soul and body constitute his grand endowments contradistinguishing him from the lower creations. The soul or the mind, for they are synonymous, consists of the physical life, the intellect, the memory, the judgment, and the sensibilities. But the spirit is the man proper which consists of the conscience, the will, and the affections. The human spirit, i. e., the

man proper, is restored in the great experience of supernatural regeneration and entire sanctification. The former constitutes the resurrection of the immortal being and the latter the destruction and utter and eternal elimination of the sin personality; the former absolutely necessary to our admittance into the kingdom of grace in this world, and the latter the very SINE QUA NON of our admittance into Heaven; whereas, the human spirit is made perfect in the great work of Christian perfection or sanctification which are perfectly synonymous because the words really have the same origin, perfection is from FACIO, to make, and PER "complete," and sanctification is from the same, FACIO to make and SANCTUS, holy; to be made complete and to be made holy are synonymous in the New Testament, therefore, as Wesley well certifies, Holiness, sanctification, and Christian perfection are all precisely synonymous in the Scriptures. This perfection is neither intellectual, judicial, nor emotional but simply the perfection of the heart.

The third great work of the Holy Ghost denominated glorification, as you will see in my book, "Glorification," is wrought by the Holy Spirit when this mortal puts on immortality. The first great work, regeneration makes you a citizen of the kingdom, and the second having sanctified you wholly, prepares you for Heaven, but these both leave you encumbered with multitudinous infirmities which superinduce all sorts of mistakes denominated

in the Bible "sins of ignorance." These we retain until the third consummate work, glorification, sweeps them away and this mortal puts on immortality; consequently, in Heaven we will never make any mistakes, neither do the angels, as they have no infirmities. While these infirmities are not sins, they are the scars which sin has left and consequently, are utterly inconsistent with purity, beauty and the glory of the heavenly state. If we were to go to Heaven encumbered with these infirmities, and there commit the mistakes and blunders, inadvertencies, and indiscretions which characterize the most unimpeachable sanctified life in this world, we would be exposed to serious embarrassment, as the angels would all be surprised, having never seen anything of the kind, whereas, christian perfection prepares us to live in this world in perfect harmony with the Divine law, though encumbered with multitudinous infirmities which expose us to mistakes and blunders.

Glorification, the third great work wrought by the Holy Ghost, sweeps away all our infirmities, and confers on us angelic perfection, thus congenializing us to the heavenly state, and not only investing us with the transcendent beauty and glory characteristic of the unfallen angels, but preparing us to live forever in heavenly society without even so much as making a mistake. Oh the transcendent glory of angelic perfection which awaits every soul when this mortal shall put on immortality!

CHAPTER II.

THE HOLY GHOST, THE EXECUTIVE OF THE TRINITY.

The blasphemy (unpardonableness) or the sin against the Holy Ghost arises from the great truth in the caption of this chapter. Our Lord, Matt. 12:31,32, proclaimed the stupendous reality that while the sin against the Father or the Son may be forgiven, the blasphemy of the Spirit, that is, the contempt of the Holy Ghost can never be forgiven in this world nor in the world to come, as the E. V. has it, whereas, the true translation is, "this age and the age to come," that is, the millennial age that is soon coming. Our Savior in John the sixteenth chapter, proclaimed the

Holy Ghost as his personal successor in connection with his enunciation that greater things would be done after the inauguration of the Holy Ghost dispensation than under that in which he lived and died, that is, the dispensation of the law and the prophets. Gal. 4th. ch. tells us that He was born under the law that he might redeem those under the law; hence, the pertinency that He should come and live and die under the law dispensation in order that he might perfectly satisfy it and redeem all of us who had been caught in Satan's hell trap.

The Holy Ghost dispensation was inaugurated on the day of Pentecost, and will continue until our Lord descends to reign upon the earth. This reign will not supersede the real personal office of the Holy Ghost, but subordinate it to the glorious millennial kingdom over which the glorified Savior will reign from the rising of the sun to the going down of the same.

“For He shall have dominion
Over river, sea, and shore;
As far as the eagle's pinion
Or the light-winged dove can soar.”

The Holy Ghost is the revelator of the Savior, I Cor. 12:4, and confirmed in the conversion of Saul of Tarsus when the Holy Ghost revealed the glorified Savior to him while he journeyed to Damascus, and more fully confirmed in the sanctification of that same Apostle three years subsequently in Arabia after he had prayed and sought the fulness of God until he reached the point of utter desperation and

cried aloud, "O wretched man that I am! Who shall deliver me from the body of this death?" that is, the "old man" of sin, and as the deliverance came instantaneously with the next breath, he raised the glorious shout of victory, "I thank God through Jesus Christ our Lord."

As no scripture is of private interpretation, it follows as a logical sequence that such an experience is normal to every saved person. The moment the Holy Ghost reveals the glorified Savior to the soul of a sinner, he surrenders and shouts aloud, "You may have all the world, but give me Jesus;" while it is equally true that the Christian seeking Holiness, the very moment the Holy Ghost reveals the omnipotent Sanctifier, in utter and eternal abandonment to God, he takes this wonderful glorified Savior for everything, his wisdom, righteousness, sanctification, and redemption, I Cor. 1:30. Paul says, "No one can say that Jesus is Lord, but by the Holy Ghost," and Jesus says, "No one knows the Father, but the Son, and he to whom the Son shall reveal him." Hence, you see the beautiful logical tenability conclusively confirmatory of the blasphemy against the Holy Ghost, as the only unpardonable sin, from the simple fact that the Spirit is the only revelator of the Son, and the Son the only revelator of the Father. If the Holy Ghost does not reveal the Son to the sinner, he will never be saved, and if Jesus does not reveal to you the Father, you will never, never know Him.

While the Father sits upon the throne of

the universe, meanwhile, millions of worlds wheel in their orbits, responsive to his bidding, around his effulgent throne, and so infinitely distant that no sinner can ever reach Him. God the Son sits upon the mediatorial throne at the right hand of the Father interceding for this lost world, also, removed in the infinitude of ethereal space where no lost soul can ever find Him. Hence, the impossibility of ever reaching the Father or the Son without the office of the Holy Ghost which is, in his normal capacity, the executive of the Trinity, the revelator of the Son to the sinner, and the Son reveals to him the Father in his infinite love and baptizes him with the Holy Ghost and fire, thus sanctifying him wholly and preparing him for the glorified presence of the Father, Son, and Holy Ghost forever.

Hence, the unpardonable sin of rejecting the Holy Ghost follows as an inevitable logical sequence from his office as the executive of the Trinity and the dispenser of conviction to the sinner, regeneration to the penitent, restoration to the backslider, and sanctification to the believer. In sanctification, we receive the personal Holy Ghost, Acts 2:38, and Peter's noble sermon on the day of Pentecost, "Repent, and let each of you be baptized in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all who are afar off, even as many as the Lord our God shall call; hence, to our infinite consolation, none are

left out of the wonderful plan of salvation, reaching every fallen son and daughter of Adam's ruined race who do not willfully reject, from Cain down to the last one that will ever be born this side of the coming eternity.

The great transaction of the Pentecostal experience was the fulfillment of the Johanan prophecy, Matt. 3:11, "I indeed baptize you with water, but he that cometh after me, he will baptize you with the Holy Ghost and fire," and so on that occasion, John baptized the disciples with the Holy Ghost and fire, thus imparting the gift of the Holy Ghost to dwell forever in their hearts, the blessed Comforter, amid all the temptations, troubles, and perils of the probationary life, hence, sanctified people all have this unspeakable gift, the blessed Holy Ghost dwelling within. The multitudes who profess sanctification, we trow, only have it partially, and the sin personality, though conquered and grace given to keep old Adam in subjection is not destroyed, and consequently, they soon fail, collapse, to the serious detriment of their comrades whose faith is shaken by their fall. Whereas, we do not believe in non-forfeited blessings in this life, it is true that so long as we are on probation, we are liable to forfeit anything we receive, however, I look upon the forfeiture of entire sanctification, as what the old Romans called "RORA AVIS" a rare occurrence. When the sin personality is dead, the devil has the hardest job to uptrip that soul that he ever

undertook, and if such a one is only true to the Holy Ghost, even with the combined power of earth and hell, he will never succeed in its downfall.

While the Holy Ghost himself is the gift of God conferred by our glorified Savior in His wonderful baptism with the Holy Ghost and fire, thus imparting the Holy Spirit as an indwelling Comforter forever to abide. N. B., the Holy Ghost has nine graces by which we are all saved. Gal. 5:19, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and holiness. All of these graces we receive insipient in regeneration to be made perfect in sanctification, and are indispensable to our personal salvation; whereas, the nine gifts, I Cor. 12:8-11, wisdom, knowledge, faith, bodily healing, works of dynames, prophecy, discerning of spirits, tongues, and interpretations of tongues constitute the Christian panoply for the salvation of the world.

Of these nine gifts, eight of them are in the interest of the soul while only one is appropriated to the body, illustrating and enforcing the conclusion that while the body is of infinite value to us and of inconceivable appreciation by our loving heavenly Father, the soul is vastly more so. From this adjustment, as you see receiving the benefit of eight out of the nine glorious spiritual gifts, only the one being utilized in the interest of the body, and in the providence of God, that one is the theme of this book.

CHAPTER III

DIVINE HEALING IN THE ATONEMENT.

Matt. 8:17 "He took our diseases and carried our infirmities," The first word in this beautiful couplet is NOSOUS, and includes all the diseases incident to fallen humanity, as the normal consequence of the victory Satan won over our federal representative in the first battle he ever fought beneath the stars, when he conquered Eden, capturing and binding in adamantine chains the king and queen, thus lifting the flood gate and permitting inundations of ailments of every conceivable form and phase to pour in and flood this lost world. They are all included in the first word of the above quotation, "nosous."

The other part of the couplet is ASTHANIAS, and literally means "weaknesses," as they are both in the plural number. These bodies are all subject to wear and tear, deprecation, collapse, and speedy dissolution; hence, these weaknesses from infinitesimal causes, inevitably supervene, especially as youth and vigor evanesce and decrepitude overtakes every traveler from the cradle to the grave, hence, you see this Scripture actually includes all our troubles of every form and phase, as they are all either diseases or infirmities, that is, weaknesses of some kind.

As to the atonement, it is the colossal conundrum of the gracious economy appertaining to its incomprehensible magnitude descending to the unfathomable depths of hell to rescue every soul that Satan plunged in, if he will only, while probation holds out say "yes" to God and come to the omnipotent arms of Judah's lion that he may pluck him a brand from the eternal burning and take him to the loftiest heights of Heaven, throwing wide open the pearly gates, transcendent jasper walls, and contemporously with countless millions of celestial worlds, soar out to the ULTIMA

THULE, to the created universe where the planets cease to roll and the combined illumination of one hundred and seventeen millions of glowing suns have never interpenetrated with a solitary ray.

This stupendous atonement is the simple translation of the Father's unutterable love for lost humanity involved in John 3:16, "For God so loved the world that He gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

"Oh for such love! let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
Their Savior's praises speak.

Angels, assist our mighty joy,
Strike all your harps of gold;
But when you reach your highest note,
His love can ne'er be told."

This love enrapt the glowing sun in his golden illumination from Auroras rosy finger gleams until the glorious king of day retreats behind the Occidental ocean. Were it not for the atonement, the sun would shine no more, the showers would never fall on the earth, the foliage would never clothe the forest in their verdant drapery, flowers would never bloom, nor fruits ripen, but this earth long ago would have been transformed into a howling wilderness, haunted by devils and infested with fiends from the infernal worlds. The truth of it is that the atonement was launch-

ed really before Adam sinned. God foresaw the fall and provided a remedy, and had it not been for this inauguration of the redemptive scheme, Adam and Eve would both have been transformed into incarnate demons the moment they sinned, and never survived to populate the world with their innumerable posterity.

Again, we find when our Savior sent out the twelve, two by two, to preach the everlasting Gospel, He commands them not only to cast out the devils, that is, convert everybody, but to heal the sick. The same commandment is administered to the seventy at a later date when he sent them out two by two; consequently, we see that the atonement is replete, not only with spiritual salvation, but bodily healing. But we must remember that the perfect healing of the body is not reached in this life unless we, in the providence of God, should be honored with a translation. I know not how it is with you, but I can say that though more than seventyfive years old, and my body almost worn out and fast failing, my soul sings,

“So let this feeble body fail,
And let it faint and die;
My soul shall quit this mournful vale,
And soar to worlds on high.

Shall join the disembodied host,
And find its long sought rest;
That solid bliss for which it pants,
In the Redeemer’s breast.”

Yet, I am not looking for a coffin or a grave,

am not concerned at all about that, and the simple reason is, I am looking for my Lord today. Before the sun is eclipsed by the Occidental horizon, I am looking for my Lord to come in his glory and translate me, and if He does not come today, I will look for Him tonight; and if He does not come tonight, I will look for Him tomorrow. I am in constant outlook for my Lord to come in his glory and translate me, in which case, "in a moment, in the twinkling of an eye," my body will receive perfect healing. It does not matter how much you are healed, there will come a time when this mortal shall put on immortality. "Mortal" itself is nothing but another name for the very combination of all diseases, as it is from the Latin word "MORTIS," death, so it means you are full of death.

Paul, 1 Cor. 15:51 assures us, "We shall not all sleep, but in a moment in the twinkling of an eye, we shall all be changed." I am listening for the sound of the archangel's trumpet and the call of my Lord, in which case, I will not give up this body, but it will be transfigured; the same body, but it will not weigh anything. At present, one hundred and ten pounds, avoirdupois holds my feet fast to this footstool, but responsive to the sound of the trumpet, my feet will let go their hold on old TERRA and I will arise with a shout of victory to meet my Lord in the air.

There is no doubt but that transfiguration was the original economy. I could not believe that God created Adam and Eve to remain

indefinitely on earth invested in mortal flesh, but when their probation expired, which would probably have been a thousand years or more, by instinct or providence, they would have had access to the tree of life whose normal effect would have been to transform these bodies into immortality. Their expulsion from the garden of Eden took place immediately after the first Gospel sermon had been preached to them by the great Jehovah when he said, "The seed of the woman shall bruise the serpent's head." God meant that a Son should be born who would bring them back, and this comes, through regeneration, sanctification, and transfiguration. It was a signal blessing to expell them out of the garden; it seemed hard to do, but if they had stayed there, they would have had to live forever in that awful state; never could have died and it would have been a great affliction. If I had to stay in this fast-failing body, it would be a great affliction to me, and so I am glad that God in His wisdom and love is going to give me a transfigured body, i. e., this body made anew. If he tarries until my work is done and shall send an angel as he did for Lazarus to call me away to leave this body, it will not be long until the trump will blow, and this body will leap with a shout from the clammy clay, which my friends shall have placed on me.

I have no doubt but some of you will be here when the Lord appears, (and that means that your bodies will never suffer the pains of

death, will never go into dissolution and be devoured by the worms, but will be transfigured, as Paul says "in the twinkling of an eye." And those who die and go to their graves will all get up in the resurrection morn. I want you to see the force of these truths. We are involving the simple conclusion that while our Lord's work is for the complete redemption of the soul and body, yet, the restoration of the body will not be complete until this mortal puts on immortality; and so what we call bodily healing is only a temporary patching up; that is all there is of it. My shoes look new; I put them on since I came here, but they are not new, they have been mended, patched up; and hence, what we call bodily healing is simply patching you up. The theme of Divine healing simply includes this patching up until we can finish our work.

I may also observe when expounding these lines of these wonderful truths that our glorious omnipotent Savior has so completely and wonderfully conquered the devil that He has left him nothing at all. You see, in sanctification, your soul is fully restored, you get perfect love, a clean heart, the image of God, and so you have spiritual perfection. In transfiguration which takes place when your soul evacuates the body and goes to meet God, with that event your soul or mind is fully restored, so that you have a perfect judgment, a perfect mind, and a perfect memory, so that you will never forget anything. All that you have forgotten will be restored. People

think that you are wasting your time in this life going to school and studying, that you cannot retain it, you will forget it. You never forget anything; it lies latent in the mind. What you think you have forgotten, is only taking a rest. And then here is this body, even though the Lord tarries and it goes to the grave, you will not lose a solitary atom of it. Responsive to the archangel's trumpet, it will rise and put on beauty and glory and immortal splendor and fly up with a shout of victory to meet the Lord in the air. Consequently, you will have this same body in the resurrection, and will have it forever.

I have three times traveled in the Old World among the heathen, and they are calling me all over the world now. I had rather a revolution in my home not long ago when my dear wife heard that I was expecting to go back around the world again. I found that she took it so hard that I was afraid it might cause her serious trouble physically, and I had to tell her that I would not go; and true to what I told her, I shall not go unless she goes to Heaven before I do. Why does she take it so hard? Because the people tell me that I would never get back again. Oh there is nothing in that because the resurrection angels will find my bones just as quickly in the sands of Africa, India, or in China as they would in America. I would just as

gladly go and finish my work among the heathen and lay my armor down there, for I have the perfect assurance that if I finish up my work before His glorious appearing that this body will rise responsive to the trumpet sound, and I shall have the same body, this very identical body that I now have, but it will be free from all infirmities.

We talk about age; God is older than any in the universe. When we say God is old, we do not mean what we do when we say man is old, because God is as young as he ever was. We associate infirmities with age. We speak of an old person when they have many infirmities; but when this mortal shall put on immortality and this dust responds to the archangel's trumpet, then I will be free from infirmities, and Oh I will bloom in millennial youth forever. I will be old, but made young. I will be just as bright and elastic as you who have only lived twenty years. We will all rise as we were; a baby will arise a baby, and so it will be a baby through all eternity. These bodies will rise as they fall; a baby will be a baby forever, but you must not get the idea that they will ever remain in spiritual babyhood because that is different. When the baby goes to Heaven, the angels at once put it in school, and they are better teachers than we

are, and no doubt they will become our teachers and escorts when we get there, because there is a sense in which it will be strange to us, never there before, and Oh how they will gather around, and serve as our escorts, and you will grow and develop forever and ever. Babies are full of infirmities here; they cannot take care of themselves, but there they will be able to just as well as anybody.

In the grand resurrection, not only has the Lord included the human spirit, which is the man proper, and your mind which is your glorious enduement by which you are contradistinguished from the animal creation; but He has created this world for man, and it will be redeemed, made anew. Satan got it in his trail, dragged it into sin, made it a dumping ground, and is really doing his best to add it to hell, but he is not going to succeed. God is going to redeem it, make it anew, and prepare it for the sanctified saints. People say, "I do not want this world," because their hearts are sick of the sin that is in it, but then all sin will be gone, and all the effects of sin forever, which will simply transform it into a heavenly world. In this world, we are poor, pilgrims, homeless, and penniless, and so we sing, "No foot of land do I possess," but in the good time that is coming, we will have it all, we will all be rich, and with our transfigured bodies, we can fly from world to world with angelic velocity and invite the angels home with us.

CHAPTER IV.

CORROBORATIONS

Whereas, it is our glorious privilege to receive, enjoy, and utilize all the nine gifts of the Holy Ghost for the salvation of the whole world, spiritual and physical, it is transcendently pertinent that all our Lord's disciples avail themselves of the wide open door everywhere presented to glorify God and bless suffering humanity in the constant appreciation and universal utilization of bodily healing, as there are comparatively few people in the world free from physical ailments. We should, not only for the sake of the body, utilize this gift in all our peregrinations upon

the earth, neglecting no opportunity; but pre-eminently in the interest of the soul, as the body serves the most available medium of access to the immortal spirit which will live contemporaneously with the God who gave it.

When you enter a home and God uses you to heal the sick, then and there, you have a grand open door to reach the souls of all the family with the blessings of Gospel grace. While a circuit rider nearly forty years ago, God inundated my pastorate with rivers of salvation, converting four hundred people. A good old Presbyterian who was running a sawmill about twelve miles away in a wild destitute region came and begged me to come to his mill and preach, because the people were very wicked and there was no church in the neighborhood. Of course, I gladly acquiesced to his importunate appeal, giving him the date of the contemplated protracted meeting for the salvation of souls. On arrival I met a great crowd actuated by curiosity to see and hear the new preacher. There was only one business house in the rapidly growing saw-mill village, and while it was devoted to general merchandise, the principal commodity was the

celebrated Kentucky whiskey, which the people much appreciated, plunging recklessly into dissipation with the black catalogue of concomitant vices and crimes.

As I was an uncompromising whiskey fighter, always making a rule to drive it out of my circuit, my first sermon was an awful assault on the drink devil. Winding up with an importunate appeal to the spellbound multitude to rise to their feet in attestation of their desire to get rid of that awful monster which was precipitating his millions into hell, many arose at once, and as I continued to harangue them, they kept rising more and more until the crowd were standing, thus attesting their anxiety for the removal of that appalling calamity. However, about a dozen in a group kept their seats. Walking out, I fell on my knees in their midst calling on the whole congregation to help me pray for Satan's standard bearers.

My uncompromising assault against the whiskey devil aroused the proprietor of that merchandise, and all he could secure in sympathy with him, to run me out of the community. This was soon after the Civil war when law and order seemed to have but a loose and unsteady grip on the people, and feuds abounded, so that it was very common when we walked out in the morning to find men

hung by the neck. All this was turned over to the credit of "Judge Lynch."

My first meeting was in the afternoon. When I came to the evening meeting as the sun was sinking low, I saw a paper posted addressed to me and notifying me to leave immediately or my neck would be stretched that night, and it was signed "Judge Lynch." The diabolical fury of my enemies co-operated with my plain, straight, and uncompromising preaching, to arouse the whole community on tiptoe. In a day or two at the close of the morning meeting, a woman invited me to go with her and dine. Passing through the front room, my attention is arrested by a large, fine looking young man lying on a bed as red as fire, as he was scorched with a terrible fever. Then she observes, "This is my son, John. He has been suffering with this fever ten days. The doctors have done their best to break it, but he is getting worse constantly instead of better." I proceeded to tell them about the Great Physician how He healed Peter's wife's mother when racked with a great burning fever, and assured them that He is just the same today. Falling on my knees, I lifted my heart and voice to the Conqueror of Mount Calvary evoking his merciful administration in the expulsion of the fever and the restoration of

the young man. In descending mercy, He responds, the fever abates, the young man arises, dresses himself, and goes to the meeting the ensuing afternoon. He and his mother electrified, and almost wild with excitement over his wonderful healing, tell all the people the paradoxical news, and warn them to receive the ministry of this man, assuring them that such had never before been in that country. The effect was marvelous. Instead of running me away a great revival broke out.

Responsive to a call in south Georgia, I found myself in a serious dilemma, when I voluntarily preached sanctification as a second definite work of grace. The pastor publicly antagonized me, stating that I was wrong, that we get it all at conversion, and that he did not want me to preach anything else, but help him in an effort to get sinners converted. Of course, as I was a called helper, I knew that public controversy would not only confuse the people, but grieve the Holy Spirit and defeat the revival effort. Therefore, profoundly silent, I lifted my heart to God in earnest pleading with him to put His hand on the pastor and so manage him as to prevent antagonism and permit me to remain and preach the living Word. I hear from Heaven, and feel assured that my prayer is answered.

The preacher is suddenly missing from the meeting. Upon inquiry, I am informed that he is at home prostrate with a violent attack of that awful breakbone fever which was so prevalent in that malarial region. Immediately after dinner the ensuing day, I hasten away to the parsonage and sure enough find him lying on a bed racked with pain and so scorched with a burning fever that his body felt as if it were in a furnace. As in the above mentioned case, Divine healing was utterly unknown and never heard of in that country. I proceed at once to tell him about the Great Physician and to assure him that He is quite as competent to heal him as the innumerable cases we find in the inspired records. I explain to him and exhort him to utterly abandon his body to the great Physician, and plead with God to give him the Holy Spirit whom he must have to enable him fully to submit to God and trust the omnipotent Physician for bodily healing.

While praying with considerable prolixity and my utmost fervency and importunity, with my hands on his burning body, I feel the heat abate, assuring me that the fever has relaxed its grip. Anticipating his rise and hastening away to the meeting, I proceed with the introductory, assured that he will follow as soon as he can change his apparel from that of a bedridden invalid to a clerical costume. Sure enough about the time I have completed the introductory and am moving at once into the preaching service, behold, the

pastor enters the sanctuary, his step elastic with recovered health and his face electrified with the paradoxical news that now floods his heart and lingers on his lips. Taking the meeting out of my hands, he proceeds to tell the thrilling story of his miraculous recovery from that malignant fever, assuring them of the delectable verity confirmed by the evanescence of the fever and the outbreak of perspiration. Meanwhile the audience is listening spellbound to the thrilling and paradoxical recital. He suddenly rushes to the altar, shouting vociferously, "Now Bro. Godbey, I want that other thing that you have been talking about." Suffice it to say that all his members follow him in a rush, as the flock stampede after the bell. The result was a glorious sanctification revival, the preacher leading the way, not only entering Beulah land with shouts of victory, but coming to the front of the Holiness movement in that country, in which, the last I knew, he was a prominent officer of the South Georgia Holiness Association.

Responsive to a call from a New York pastor in my pressure of work, I could only give him one meeting. Arriving about sunset, I hastened to find his location. In answer to the bell, his wife met me at the door notifying me that I would have to excuse him altogether, as he was prostrate in his room with those two diseases that afflicted Publius, the old king of Melita, (Acts 28) i.e., bloody flux and dysentery. I have her escort me to his room at once, and after explaining some

kindred Scriptures, fall on my knees, put my hands on him and proceed to pray for his healing, reminding him of the parallel case about which he had so often read in the above Scripture when the king's father was healed of the same diseases, under the ministry of Paul. My prayer, alternated by exhortation, was rather prolix; but I heard from Heaven. Rushing back to the depot to secure my luggage, responsive to the bell a large audience assembled. I have them begin the service with song and prayer. In due time, the pastor enters the house, takes the meeting in hand, and tells the wonderful news of his paradoxical healing and delectable recovery from those two distressing and dangerous diseases. Meanwhile, he graphically describes the *MODUS CURANDI*, stating to them that your humble servant rushed into his room like a wild man, and though he had never seen him, he at once fell on his knees, put his hands on him, and began to pray for his healing, interspersing his prayer with burning exhortations to utterly abandon and trust the Great Physician, at the same time reminding him of the parallel case of old Publius of both these identical diseases.

As he had never been a devout believer in Divine healing, he said that a repellency immediately sprang up in his heart, soliloquizing, "You had better wait until I ask you before you pray for my healing." In the midst of this internal controversy in his own bosom and merciless criticism of the enthusi-

astic preacher, laboring so assiduously for his healing, this soliloquy right-about-faces, and says to him, "Sir, it is no time for you to criticise the indecorum or discourtesy of your brother; you have two awful diseases, either of which, if permitted to run its course, will kill you; therefore, you have no time to prodigalize in criticism. The result was a very serious demeanor took possession of the man, and desisting from further criticism, he at once joins me in my earnest supplication for his healing, and consequently, was felicitously recovered from both of those terrible ailments, the burning fever abating, and the bloody flux which troubled him incessantly stanching and desisting. Therefore, he stood before his congregation a monument of God's mercy in the double healing of his body. It was a genuine case, for I went back to see him the ensuing day and found him still well, the symptoms of both diseases having evanesced away.

Bodily healing is really the normal "John the Baptist" preparing the way for the coming kingdom of grace and glory. When the Lord uses you to heal a patient, the spirit of grace will fall on the family, halting them in their hellward-bound way and superinducing repentance and reformation. I have seen a vast amount of his mighty works in the physical realm, all of which as a rule are swift harbingers of coming spiritual blessings; therefore, in the faithful succession of the great Healer, we should all go about doing good and con-

stantly ready to glorify God in the ministry of healing. Preachers and saints make a great mistake when they depreciate, neglect, and ignore this right arm of Gospel grace. So intimate is the connection between the soul and the body that we cannot with utmost sufficiency conserve the one and neglect the other. While bodily ailments are all the work of Satan, and Christ came to destroy his works, 1 John 3:8, yet He has wonderfully verified Rom. 8:28, "All things work together for good to them that love God, to them who are the called according to his purpose."

While we all recognize these ailments as the work of Satan, for if he had let us alone, we never would have felt an ache or pain, yet, we must remember that "Where sin abounded, grace did much more abound," Rom. 5:20; consequently, the transcendent victory which our glorious Christ has won over the devil, has, to the astonishment of saints and angels, actually transformed all our physical ailments into blessing, thereby, adding superlative sweetness, victory, and glory to the uninterrupted felicity which awaits the pilgrim in his heavenly home.

Perhaps, it would be helpful and prove an inspiration to many a suffering invalid, if I should give you a few salient items of my personal experience in the physical realm. Thirtysix years ago, I was given up by physicians to die of lung trouble. In the midst of a protracted meeting on my own circuit, I was suddenly attacked and carried home.

My wife, in her alarm, sent for the family physician, who on arrival and diagnosis, imbibed the affright of my wife in augment intensity, and sent for another physician older than himself, as he felt the case was exceedingly imperative. They both labored six hours with all of their might, assisted by many others who had poured in, responsive to a report which had gone out that the preacher was dying, and it was even asserted in the public papers that I was dead. At the expiration of the six hours, our family physician came to me stating that I was liable to die at any moment, and could not survive more than two hours, as medical science knew no way of surviving pulsation more than eight hours, and I had already been entirely pulseless six hours; also, stating that they had done everything possible by internal stimulants and external frictions to restore the circulation and save my life. Then the doctors utterly abandoned me to die.

At that critical crisis, the Holy Spirit imparts to my dear wife (a humble Christian who had not been sanctified, as the movement had not yet reached Kentucky, and though I had been in the experience twelve years, I never succeeded in leading her into Beulah land until the tide rolled down from the North and swept over the State) now comes to the front, takes command of the situation, succeeded the doctors in charge of the patient whom they had given up to die, and observing, "Though these doctors have

given up my husband to die, I am not ready for him to leave me, and I verily believe the Lord still has work for him to do in this world." Now she rallies all the good people (about forty who had heard and gathered in) around the bed on their knees, and like an Apostle exhorts them to take hold of God in prayer for the healing of her husband, assuring them that the Great Physician is abundantly equal to the emergency, despite the despair and abandonment of the doctors. As Divine healing was utterly unknown in that country, the procedure of my wife produced a thrilling sensation and both doctors remained to see the outcome; at the same time, assuring us that while I was liable to die at any moment that I could not survive more than two hours longer. I had for sometime been enjoying a heavenly vision, in which I saw Heaven, and my body lying on that bed to which I was tied by a string which I was constantly expecting to break and let me fly into bright glory. Meanwhile, my wife keeps the whole crowd on their knees around the bed exhorting them to take hold of God in prayer for the healing of her husband. All eyes anon turn to the clock on the mantel, as the doctors said I would die in two hours. The moment the two hours expired, the healing came, I felt the congestion give way, my lungs relieved, and the blood flowing out through my arteries and returning through the veins; thus, the heart resumed its suspended action and all the vital functions returned in STATU

QUO. I felt the blood flowing out through my arteries as if water had been poured on my body, and responsive to our family physician who was standing about twenty feet from me, and gazing on me intently, I said, "Doctor, I am healed! I am healed!" It seemed to me that he leaped the whole space at a single bound, seizing my arm and putting his hand on my wrist observed, "Your pulsation is not only restored, but behold, it is regular and healthy, and you are a well man!" Then falling prostrate on the carpet, he importunes all the saints to hold on and pray for his soul, for though a church member, he was a backslider. My miraculous healing powerfully convicted him, and the pilgrims had as big a job praying for the soul of the doctor, as antecedently the body of the preacher. Suffice it to say, it was genuine healing. The third day I mounted my horse and went away preaching and have been at it ever since, with never a symptom of lung trouble. I have related this to the most eminent physicians, and all have told me that congestion of the lungs is very difficult to cure, and when cured, is certain to come back, but in my case it has never returned. Though I have suffered from other ailments, I have had no lung trouble from that day until this.

Twentyfour years ago, while preaching in Texas, I was attacked by sciatic rheumatism instantaneously destroying the use of my left limb, so that I could not walk. This rheumatism is nervous, in my case, resulting from

overwork, consequently, it is the worst kind and the most incurable. Suffice it to say that the Great Physician healed me, so that I have long been clear of rheumatic trouble, enjoying extraordinary activity for a man of my age. When I traveled around the world, I outwalked my traveling companions, the "Texas boys," though stalwart and in the bloom of their youth. While crossing the ocean and seas on the great steamers two hundred yards long which afford very fine walking facilities on the upper deck, the recreation being much augmented by the tossing of the vessel, I received notoriety on every ship as the equestrian, to whom they conceded the palm for outwalking all on board. Let the rheumatic sufferers whose name is legion, as they superabound in every land and clime take hope from this testimony and flee to the Great Physician.

Ten years ago a troublesome sore under my apparel was giving me much affliction, as it was denuded and raw and exceedingly irritated by the friction of my apparel, despite all my efforts to protect it by bandage which I could not keep in its place, as it was so frequently coming off day and night and exposing me to the friction of my clothing, I was preaching in Portland, Ore., and in the providence of God, dining with a dear cousin of mine who was a first class physician, having been educated in Cincinnati. While at the dinner table, I proceeded to speak of my ailment, when he responds, "I will examine it when we are through eating." So taking me

away and removing my apparel for a diagnosis, he suddenly responds, "Cousin Will, it is a cancer, and will do its work quickly, so you cannot delay, but must go at once to Cincinnati (as that is near your home) for though we could do it here, you should be at home for an important surgical operation." As I had a great round of appointments already published, I much regretted to disappoint them. He wrote me a letter of introduction to the surgeons in the Medical College of Cincinnati, and exhorted me to take the next train. I did it, but not for Cincinnati, but for Jesus, the Great Physician, falling before Him and presenting my case, "Now Jesus, this troublesome sore on my body has been pronounced a cancer, and I am assured that it will do its work quickly, therefore, if you have a work for me to do, you must speak to this cancer. I know it is bound to obey your IPSI DIXIT." Thus I held on by importunate supplication until I actually heard Him say, "Cancer, get away." It did go, and if you were to examine my body today, you would find no cancer, but only the scar, the souvenir of my obnoxious old companion.

Here we see illustrated our need of physicians. Though my cousin, Dr. Kelling, made no attempt to treat the cancer, and put no medicine on it, he very quickly put a bandage on it which relieved me of the painful affliction of my apparel rubbing; hence, we need physicians for three things: diagnosis, to tell us what the disease is; mechanically, to do things

which we cannot do; and hygienically, to tell us how to live in harmony with the laws of health.

While on the other side of the world in Burmah, the worst cholera country on the globe, that awful scourge, the terrific old Asiatic cholera that heaps the earth with mounds of the dead, laid his infuriated grapple on me, evinced by horrific eruptions and paroxysms, threatening immediate death. While passing through New York, I had put in my pocket some cholera medicine. at the suggestion of a friend, which I attempted to swallow when the paroxysm set in, but the instantaneous eruptions discharged it before it reached my stomach and utterly disqualified me to receive anything internally. The "Texas Boys" falling on their knees cried aloud to the Great Physician, and He came amid storms, and again rescued me from the grim monster.

CHAPTER V.

FANATICAL VIEWS.

While nothing in the curriculum of grace is more copiously and lucidly revealed than bodily healing, it is a significant fact that it has been inundated, and actually eclipsed by fanatical views. Throughout the Old Testament, we see Jehovah constantly revealed as the only healer of diseases. I am happy to say to the credit of the medical profession of our day that having conversed with prominent physicians throughout the country, they have all disclaimed power to heal diseases, claiming only the prerogative of helping nature. Many Holiness people make the mistake of fighting churches and doctors instead of the devil and diseases which give us all we can possibly do without wasting our ammunition on shadows and chimeras.

We need doctors diagnostically, that is, to tell us what is the matter with us; mechanically, to do things which we do not know how to do; and hygienically, to enable us to conserve the laws of health which God has given appertaining to our bodies. Recently, on Sunday morning in a great Campmeeting, preaching was entirely intermitted in order to give the pilgrims an opportunity to tell their experiences. In the beginning, they drifted away from spirituality to bodily healing, and used the most of the time telling how wonderfully the Great Physician had healed their

diseases, which was all right and pertinent, but at the same time, they emphatically denounced and ignored the profession certifying that they had no use for the doctors any more. Among those noble godly witnesses, a dear mother in Israel held up an arm which had been broken, and had gotten well, until it was actually free from ailment, but crooked at the place of breakage, and the use of it somewhat depreciated. I followed her with a word of testimony holding up my left arm which had been broken in a fall when I was seventy-one years old, not simply cracked, but utterly severed, so that it turned off at right angles. I immediately went to a physician who set it and thoroughly braced it, putting no medicine on it, and telling me to carry it in a sling, diligently protecting it, and never removing the bandage and braces until six weeks had elapsed. This I did carefully, going ahead with my evangelistic work without intermission, and as I knew that the bones of old people knit together very slowly, I waited three months, and then came back to the doctor and let him remove the band and brace. Upon removal, he raised a shout when he saw my arm perfectly straight, and not so much as a ridge marked the fracture. As I held up my arm before the audience and no one could see so much as a souvenir marking the place of breakage, they saw how I needed that intelligent physician to do a mechanical work which I did not know how to do. When he had done his work, as he was a Christian man and be-

lieved in Divine healing, I said to him, 'Now Doctor, you have done your part, have you time to join with me in prayer to God that He may do his part and heal the breakage? He gladly fell on his knees with me, and we turned it over to the Great Physician to do the healing without which the mechanical work already performed would have been in vain?

The enemy is always manouvering to obscure the work of God with fanaticism. The best physicians have not only assured me that they claim no power to heal diseases, but recognize God as the only healer, and they have actually warned me that if I found a doctor claiming the power to heal diseases, I should set him down as a quack.

The grand substratum on which our faith for bodily healing rests is the humble and simple allegation that we only want our bodily organs for the service of God, therefore, healing is directly conservatory to the interests of His kingdom. We have five hundred muscles and one thousand nerves stringing off this wonderful harp on which none should be permitted to play but Him who made it for His own entertainment and eternal glory. When out of kilter, He alone knows how to regulate it; therefore, in all your prayers for bodily healing, do not forget to make His interest and glory the basis of your plea, only importuning Him to heal the afflicted organ that it may serve Him. It is literally astonishing to me how He keeps my old frail body repaired. I tell Him all the time that I only want

my afflicted and debilitated organs repaired in order to finish the work He has given me to do, as I have long ago lost sight of my own interest, utterly eclipsed by the interest of His kingdom. This grand salient point, you must not forget, i. e., so to die out to your own interest and sink away into His Divinity that you will only ask Him to heal and repair your bodily organs that they may finish the work He has given you to do, conservatory of His kingdom and conducive to his glory. Though my arm was broken squarely in twain, after I had used it three score years and ten, He healed it perfectly, so that I carry as big load with it as with the other arm, and no mortal eye can even see the place of fracture. Oh how unutterable His mercy, thus to heal all of our diseases!

If you will read Romans 8:9-11, you will find the golden key which unlocks the mystery of bodily healing, "If the Spirit of Him who raised up the Lord Jesus Christ from the dead dwell in you, he will quicken your mortal bodies by His indwelling Spirit." The normal place for Divine healing is the sanctified experience, as this is really where our omnipotent Savior wants every human being to abide. Bodily healing, like all of God's blessings, is of infinite value; yet, the grand heavenly cohort of spiritual blessings, indispen- sably essential to the salvation, sanctification, enduement, keeping efficiency of our souls in the salvation of the lost millions who walk by our side in the journey of life, so infinitely

transcends all the interests of the body, that you see in Paul's catalogue, 1 Cor. 12:8-10, eight of those wonderful gifts are appropriated to the interest of our spiritual being, and only one to the physical. God, in his great mercy, often permits Satan to afflict us in order to our humiliation which is necessary to bring us broken-hearted to His feet, and give Him a chance to save our souls.

Two brothers lived on their rich Indiana farms side by side, the one a noble disciple of our Lord, and the other a poor wicked sinner. The former having exhausted all his resources in his faithful efforts for the salvation of his dear brother, asks God to turn him over to Satan for the destruction of carnality, I Cor. 5:5, in order that his spirit might be saved in the day of the Lord. Then Satan sends on him an awful case of typhoid fever. He burns as if in a furnace. Physicians are called, but they labor in vain, the malignity of the disease proving utterly incorrigible. Finally, they quit him and give him up to die, telling him that there is no hope. Then for the first time in his life, he appreciates his brother's efforts to save his soul, and requests him to gather the saints around his bed, and if possible, keep him out of an awful hell. Prayer is heard; he is wonderfully saved. Then the brother holds on to his praying band, and they all cry to God to heal his body. The Great Physician in condescending mercy restores him to perfect health, and like David and Jonathan, the two brothers side by side, bear aloft the banner,

shouting the war cry and lead the embattled hosts on to victory in lovely Hoosier land. The reason why Paul's "thorn in the flesh," 2 Cor. 12th chapter is called "The messenger of Satan" is because Satan brought all evil into the world, and consequently, all physical ailments, and spiritual maladies are his messengers reminding us of the victory he won in Eden. While these souvenirs of Satan fill the whole world, we have the wonderful consolation that our glorious Christ has so perfectly conquered him that he is turning all of his work into a blessing to God's true children, Rom. 8:28, "All things work together for good to them that love God." We cannot have all things and leave the devil out, for he is not only a thing, but one of the biggest things in all the world. Therefore, you see the transcendent victory of our glorious Christ has actually, not only made all the works of Satan and his myrmidons a blessing to God's true people, but even the devil himself, as he can do nothing to us without Divine permission, and in that case, if we are true to God, he is certain to make it a blessing to us.

God wants to sanctify us all wholly that He may give us the blessed Comforter to dwell in us forever, therefore, as the spiritual work infinitely eclipses the physical in every ramification of the immortal interests involved in the exalted prerogative conferred on us in the capacity of His own workmanship, and invested with his own image and likeness, we must remember that sovereign mercy has

subordinated all the physical interests conservatorily to the spiritual. If you want bodily healing that you may serve the world, God in mercy will withhold it to save your soul. Therefore, let your petitions a'ways rest on the interests of His kingdom; "Lord, heal this afflicted bodily organ only that I may use it to conserve thy kingdom and promote thy glory."

Notice, that perfect bodily healing will never be received until this mortal shall put on immortality; therefore, all of His merciful blessings, not only healing of the bodily organs, but constantly fortifying us against diversified ailments, properly belong to the repair shops which adorn the King's highway of Holiness stuck along by the roadside for the accommodation of all Heaven-bound pilgrims. I now have on my feet a pair of shoes which were worn until they were well nigh spent, but a student of the Bible School mended them until you would almost now mistake them for a new pair; but ere long, they will need repairing again; however, the time will soon supervene when I will have them repaired no more from the simple fact that they will not be worth mending. Then, D. V., I will get a new pair.

Your house, pelted by the storms and shaken by the tempests normally yields to dilapidation and gets out of kilter; the chimney falls down and you have it built up; then the roof is caving in, and you have that repaired; a breach appears in the wall, and you have it restored: another is seen in the floor and that is also stopped. Thus you continue repairing

your house as the breaches put in their appearance; but the time will soon come when your house is more seriously dilapidated than ever before; in many place, it is badly out of kilter. Your neighbors all recognize your neglect of the building. Some wonder why you do not have it repaired, and others imbibe a prophetic spirit and at once surmise that you are going to evacuate it and get a new one. I use this by way of illustration. Since Jesus baptized me with the Holy Ghost and fire forty years ago, I have been constantly on the battlefield, losing almost no time on account of physical disability; not because I have not been sick, for during that period, I have been given up to die of lung trouble, but He suddenly healed me, so that I have never had another attack. Afterwards, I was prostrated by rheumatism and could only go on crutches, but He gloriously healed me, so that I have long been perfectly free from rheumatic trouble. Subsequently, He healed my cancer until no symptoms of the dangerous virus survived. Far away in old Asia, He delivered me from that awful cholera when the grim monster was looking into my face. I have often found myself with the incoming day so afflicted that I could not have left my room, but responsive to my faith, He healed me, and I move along filling my three appointments, morning, afternoon, and evening. Thus my life has been inundated with His miracles, healing my body and permitting me to blow the silver trumpet night and day. I traveled entirely around the world without

seasickness, while my comrades with very few exceptions went down. I think that was because when going on the ship, I always take Jesus to keep away that fatal nausea which is the terror of the sea. Dr. Talmage said when he crossed the ocean that he found it so awful that he prayed the Lord to let him live to see his wife and children once more, but lo, it was only then beginning its work of torture. When it got under headway, it was so excruciating that he reversed his prayer, and whereas he had at first been afraid he would die, now he is afraid he will not die, and pleads with the Lord to let him die and get out of his intolerable suffering.

Thus my body has ever and anon been the subject of quite a diversity of serious ailments, and thus far, responsive to my faith, He has healed me; but as I am now seventyfive years old, of course, my end is nigh. If the Lord should heal me all the time, you see I would never get to Heaven, neither would you. Here you must beware of fanaticism. The solution is plain and easy; He has healed me, responsive to my faith thus verifying His precious Word, "As your faith is, so be it unto you, Matt. 9:29. This is the constant battle cry of our great Captain leading his host to victory. It is as true of the body as the soul. Notice, the Holy Ghost is the author of saving faith, both for soul and body, and so long as He has work for you to do, He will impart the gift of faith for your healing, if you are true, humble, and obedient, so He can use you; but when your

work is done here, He will no longer impart the gift of faith, and consequently, you will not be healed because in His superabounding mercy, He is going to answer your prayer in the greatest of all blessings, i. e., Heaven forever. Therefore, you may rest assured that if you will only keep utterly abandoned to God and perfectly acquiescent in His sweet and infallible will, He is sure to answer your prayer, giving you either health, which is a great blessing, or Heaven, which is a thousand million times better, consequently, you are on shouting grounds, perfectly abandoned to God, and fully assured that He will either give you health or Heaven.

Beware of the great mistake so frequently made by Christian workers. They pray for the healing of the patient and exhort him to exercise faith because in that way, we all receive it, faith being the only receptive grace whether for soul or body, but now the patient is not healed and you tell him it is because his faith is not adequate to the reception of the healing, and thus you discourage him, and at this point, there is a great liability of doing him awful spiritual detriment by throwing a wet blanket over his faith at the very time when he needs a full vigor of indefatigable pinion to sweep into glory. The trouble here arises from the

failure of the worker to discriminate between the gifts and graces. We are saved by the grace of faith, Eph. 2:8; we are healed by the gift of faith, Jas. 5:15. These are entirely different, the former for the soul and the latter for the body. Our bodies are full of ailments and will be until this mortal puts on immortality. "In Him we live and move and have our being." If He did not keep the vital machinery running, we would die; if He did not hold latent diseases in check, they would break out and kill us quickly. The Lord is my healer day by day, responsive to my perfect submission and humble faith. So long as I have faith to be healed, I will be healed because His promises are "yea and amen," but if He tarrieth, the time will soon come when this body will be out of kilter, and I will have no faith to be healed. Why? Because my work is done, and He bids me come home. That will be the time for me to shout instead of getting blue. So when you pray and labor for the healing of the sick, and they do not get healed, do not discourage them at the most important time in all their lives for them to have the victory which faith alone can give,¹ John 5:4, but shout with them. The reason why they are not healed is because God has something better for them,

i. e., Heaven whither they have traveled all their lives, therefore, it is time to sing with them,

“Christ went a building to prepare,
Not made with hands;
And ’twill be decked with jewels rare,
Not made with hands.

I know, I know, I have another building;
I know, I know, Not made with hands.”

You should all read thoroughly my book, “Spiritual Gifts and Graces,” so you do not get tangled up and mistake the one for the other, and consequently discourage the dying saint. The very fact that God does not heal them is *PRIMA FACIE* evidence that He is going to give them Heaven instead of health, therefore, it is a shouting time.

I have heard good Holiness people say that Divine healing is only for Christians. That this is a mistake you see abundantly confirmed in the case of the ten lepers all of whom were healed, and only the one who turned around and shouted was saved. If God did not heal the sinners, they would soon all be dead and in hell. He heals them, not responsive to their faith, for they have none, but in magnification of His sovereign redeeming mercy. As a Christian worker, I would always give the soul the preference, and make my first effort to get the

patient saved, and then proceed for the healing of his body. Perhaps, the sickness is a merciful providence to bring him to repentance and save his soul, therefore, we should all do our utmost to utilize that providence and secure his salvation.

Another mistake so prominent with Christian workers, appertaining both to soul and body; I observe it everywhere whether with the penitent at the altar or the patient on the sick bed, we hear the Christian worker exhort, "Believe that it is done." That is a very serious mistake. To believe that it is done when it is not done, does not make it done. Again they say, "Believe that He will." That is not faith at all, but hope. Then what is the attitude of faith, whether for the soul or the body? It is always in the present tense; as John Wesley beautifully said, "We are to believe He doeth it." So if you want to be healed, utterly abandon to God, and believe He does heal you, and keep your faith in the present tense until you know it is done. Let this be your constant exhortation to every patient you visit, "Utterly abandon to God; take Jesus for your healer, and believe He does heal you." You know not the good you can do in the ministry of bodily healing. I beg

you to forfeit no opportunity. Jesus healed the sick everywhere he went.

They have been raising the allegation against Divine healing that we pray for so many, and they do not get healed. That argument is utterly invalid. The same would bear with equal force against the whole plan of salvation. I go to a town and pray for all the sinners in it that the devils may be cast out; yet, only a few get saved. If you will go along and keep the statistics, you will find quite as large a proportion receive healing as salvation. Our work, according to the Divine commission, both to the twelve and the seventy, is to cast out the demons and heal the sick; yet, we have no power to do either. We can only tell them about Him who is mighty to do both, but He does it responsive to the perfect submission and doubtless faith of the recipient; therefore, the only reason why all the demons are not cast out is because the demonized people do not trust Jesus to do it. It is equally true that the only reason why all diseases are not healed is because the sick do not trust Jesus to heal them.

As above elucidated, He will, in every case, either give the sufferer health or Heaven, both of which are glorious healing since Heaven is

infinitely better than health. The moment you evacuate the body, you are gloriously and eternally healed. Therefore, exhort the sick to utterly abandon to God and take Jesus for everything appertaining to soul and body, resting assured that He will certainly give health or Heaven, which is best of all.

God bless you with this wonderful double victory of his wonderful Christ, salvation for your soul and health for your body, and best of all, Heaven forever.

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